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A

SERMON

Preach'd in the

Cathedral Church

at the Triennial

VISITATION

OF

The Right Reverend Father in God SETH, Lord Bishop of SARUM, Chancellor of the GARTER.

By *Samuel Fyler* A. M. Rector of *Stockton* in the County of *Wilts*, *Septemb.* 13. 1680.

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To the Right Reverend Father in God *Seth*, Lord Biſhop of *Sarum*, Chancellor of the Garter.

My Lord,

YOUR Command to Preach, and your Incouragement to Print this Sermon, have given me the Confidence thereunto to prefix your Name, and more eſpecially yours, for that Reſpect you have to Truth, Loyalty, and Peace, the Promoting of which is my ſole Aim in caſting this Mite into the Treaſury of the Church.

I am fully ſatisfied, it will meet with a multitude of Enemies, becauſe the Church hath many: but I look on't as a ſhame for that matter to concern my ſelf, after its Conſecration by the Blood of ſo many Martyrs, eſpecially that Royal one, King Charles *the Firſt, who hath given us an Example, not to be Paralell'd, but in one only, in that of our Bleſſed Saviour.*

I pray God grant (when his forty Years of Patience ſhall be expired, and ſo long he waits to ſee if a People will Repent) this Nation may not ſuffer for that Prodigious Wickedneſs (as we have juſt Cauſe to Fear) the like things that Jeruſalem *did for Crucifying Him.*

But my Hope is, it will not; and that for this Reaſon; becauſe it was not the Clergy of the Church of England, *nor was it any thing in her Doctrine, or Liturgy, that brought our moſt Gracious, and Religious King to the Block; but Rebells, Murderers, Traytors, Spirited by* Achitophel's *Chaplains, who, if they might have had Leave given 'em, would by this time near hand have Prayed all Chriſtianity out of this into another World.*

God Almighty preſerve his Sacred Majeſty, that now is, from the

Divinity and Mercy of such Men; and then I doubt not, but he will ever, as he hath done, proceed to Protect that Liturgy joyfully, which directs us to Pray for him so devoutly, shewing it self in that Respect, as well as many others, to be truly Apostolical.

My Lord, It would be Libellous for me to Recommend these things to your Wisdom and Care, because 'tis to move you to that which you already eminently do. I shall only therefore Pray for your Lordships Health, and that God would be pleased to continue his Blessings to the Church, and to this whole Nation, and so give off: only begging the Honour to Subscribe my self,

Your Lordships

Most Humble,

And Obedient Servant,

Samuel Fyler.

Matthew

MATTHEW 6. 9.

After this manner therefore Pray ye.

MAny are the Sins of *England* at this day, which have even ſhaken, and ſeem ſtill to threaten the Remotion of the Candleſtick from us, which God avert. Among the reſt, one, and that a great one, that ſtands in need of an *Elijah*, a St. *John Baptiſt*, another Word made Fleſh to reform it; I think, I may truly ſay in the general, and wretched Neglect, and Contempt of God's Worſhip and Service: ſome in all places almoſt refuſing to come to his Houſe to Worſhip him there, Atheiſts, and they that ſeperate; others that come doing it ('tis to be fear'd,) for Faſhion's ſake only, like the Jews (of whom God complains by his Prophet) drawing nigh with their Lips, while their Hearts are far from him. And I wiſh this were all to be ſaid, but (the more's the Pitty,) the Service bears the Blame, Men are Schiſmatical, and Faulty; and then, that they may excuſe themſelves, they are ready to ſay, God is not ſerv'd after the right, and due manner.

What an heavy Charge this is to our ſpotleſs Mother, which was once look'd upon as the Beauty, and Glory of all the Churches in Chriſtendom, is eaſie to ſay, but (the Miſchief is) to wipe it off is not ſo eaſie. I queſtion whether the Spirit of Propheſie, or a Voice from Heaven will do the turn, ſuch is the Prejudice men have taken againſt ſo Excellent and Holy a thing as the Churches Service is. For the Remotion of which, I wiſh the weight of ſo great a Task were laid on abler Shoulders, of one that were ſufficient for theſe things; but however I ſhall offer to the Churches Corban as I am able, as appearing here purely in Obedience, and Duty; in Performance of which, if I do any thing acceptably, I ſhall hold my ſelf very well Content, as having no other Aim,

then

then to ſerve the intereſt of the Church, which I pray God continue unto us with Truth, and Peace.

In purſuance of this Deſign now, as it is but rational that I ſhould pitch on ſome Words of Chriſt himſelf, he being the Churches Lawgiver, as well as Saviour, therefore call'd not only the High Prieſt, but alſo the great Apoſtle of our Profeſſion, ſo I have accordingly done. For theſe Words that I have read are a part of that divine Law which he delivered on the Mount, *Monti Sinaitico ſuperſtructo*, as Dr. *Hamond* in his Book againſt *Dalleus* about Confirmation ſay's, built not by, but upon the top of Mount *Sinai*; whereby he would intimate that he intended not the Abolition of the Law of *Moſes*, and of ſolemn Services then in uſe, but only the Reformation and Perfection of them, as 'tis true he did not. And here I take my riſe, on which to build my inſuing Diſcourſe. For that this is the full deſign of our bleſſed Saviour in this Sermon of his, not to deſtroy (put aſide Typicals) what was well ſet before, but to reform what was amiſs, by reaſon either of the falſe Gloſſes, or ungrounded Traditions, and Practices of the *Scribes* and *Phariſees*, that ſate at that time in *Moſes* Chair, will appear in all its parts, as you may ſee both in the precedent, and alſo in the preſent Chapter.

In the precedent, when he ſpeaks to the Letter of the Law; in this where he ſpeaks to the main parts of God's Worſhip; as particularly to Faſting, Almſgiving, and Prayer. For 'tis not Faſting he Condemns in any, but doing it as Hypocrites, for Oſtentation, and Shew; nor is Almſgiving blamed by him, but giving of Alms with ſound of Trump, and to be ſeen of men. So for Prayer, we are to account that his end was at no hand to take away a publick Service, or Liturgy-way uſed by them in thoſe days in their Prayer-places, and Synagogues: no, in that the Jews had a Liturgy, a ſet known manner of Service then, conſiſting of *Tehillim*, and *Tephillim*, Praiſes, and Prayers, which that they had Mr. *Gregory* makes appear too evidently to be denyed, this he diſapproves not; there is nothing to that purpoſe to be gathered from this Prayer of his, or any Circumſtance therein, or thereabouts. 'Tis true: as it relates to the *Phariſees*, ſo their Battologies, and their making long Prayers, and that openly in the corners of the Streets for a ſhew, and in pretext of Holineſs are con-

condemn'd by it utterly: but consider it, as it relates to the Apostles, and then it has another Aspect, for so it is to be look'd upon as a perfect and absolute Form of Prayer, given (I doubt not to say) to be like the Shekel in the Sanctuary, a Standard to them: and whereas 'tis prefac'd with the Words I have read, they are (I conceive) to be look'd on as a Canon to warrant both the Use of it, and also the making it a Pattern for the Church to compose her Prayers by. For 'tis for such ends as these (we are to think) that our Saviour Christ directing his Apostles in the Duty of Praying, say's unto them, *After this manner Pray ye.*

In which Words there is an Act, and it's *Modus*, or an Injunction, and its Qualification: *Pray ye, and Pray ye after this manner.*

Which two considered with what is premis'd, give ground for a double Quære.

1. Whether there ought to be a Solemn publick manner of Worship always in the Church of Christ?

2. Whether, that being granted, we in our Church may be said to Pray after the manner prescribed by him?

Of both which, while I speak Affirmatively, of the First as briefly as I may, of the Second more amply; I crave the Patience of this Reverend and Learned Auditory, and for my Defects Pardon.

The First is, Whether there ought to be a Solemn, and Publick Worship always in the Church of Christ, or not? And,

That there ought to be, I collect from the Injunction here, in the Word προσεύχεσθε, *Pray ye*: in regard it is spoken by our Saviour in the Plural Number, as to many; and for that the Prayer it self is in the Plural too, *Our Father*; and then because it ends with *Amen*, which is a Note of publick Use: but chiefly, in regard these Words are a part of his Divine Law, (as I instanc'd before) whereby he must be thought to establish God's Worship, if at all, or any where. For we may not imagine that the Words of this great Lawgiver import so little, as that this Prayer of his should serve only for the present Use of his Disciples, and that it should be a Temporary thing: Nor can we conceive he meant that the Christian Church should have a less Solemn Service than the Jewish had. If so, why is this a part of this Ser-

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mon of his in the Mount, where he is giving his Law? why does he deliver it with ſo much Solemnity, as he does; with ſo much Majeſty, and Authority? and why does he bring it in with other ſubſtantial parts of the Law of *Moſes*, of which he profeſſes he came not to Deſtroy the leaſt Iôta? Surely, a Solemn Service, or way of worſhiping God he meant by't ſhould be in his Church, of which the Apoſtles to whom he ſpeaks, next to himſelf the prime Foundation Stones, and that perpetual: a known Solemn, Publick, and Perpetual Service which all Chriſtian People ſhould have Recourſe to, even as God's People the Jews had anciently at the Temple, and their leſſer Synagogues. Then it was ſo in thoſe Days, when the Prophet *Haggai*'s Glory appeared in the Second Houſe; and is it not moſt rational that it ſhould be ſo, in ours? Yea, is it not inferrible from this Rule and Precept manifeſtly? Let who will imagin otherwiſe, it is what I may, and therefore ſhall expreſs Definitively, that ſo long as there ſhall be a Church upon the Face of the Earth, this will authoriſe her to ſee that Prayers and Praiſes be rend'red to Almighty God publickly, continually, and that they aſcend up (like the Smoke of the Morning and Evening Sacrifice at the Temple) as a due Homage to him. For it the Arguments are very weighty, and momentous. For,

1. Had they a Prieſthood? ſo have we, an Order of Men appointed to be for ever in the Church by an unalterable Conſtitution. Therefore doth the Apoſtle ſay of our Saviour Chriſt that he hath a Prieſthood that's unchangeable, or that paſſeth not away, *Heb.* 7. 24. As bleſſing us from Heaven by his Interceſſion, on Earth by his Miniſtry: and to like effect is that Promiſe of his to his Apoſtles, that he would be always with them unto the end of the World, *Mat.* 28. 20. Which Promiſe the Church has always underſtood, not of the Apoſtles conſidered perſonally, but of Church-Officers by an uninterrupted Succeſſion. I know, the Eraſtians of our Age wreſt the Words another way, that thereby they may evacuate Epiſcopal Ordination. For by συντέλεια ἀιῶνος there (ſay they) is meant only the End, or Conſummation of the Jewiſh Oeconomy, as it is taken *Heb.* 9. 26. But however, grant it be ſo, it matters not; for, that things were to continue ever after as they, even as the Apoſtles left them, is as undoubtedly

doubtedly true, as that our Saviour till then was alwayes with them.

Again. Had they, the (Jews) a Day in which to ſerve God? ſo have we. We now the Lord's Day, as they then the Sabbath. And why a Day, but for Holy Services to be perform'd in it? Take away, Theſe, by which the Day is Sanctify'd and Hallow'd, and ye will near-hand make the Day an Idol, keeping the Day for the Dayes ſake, which is the Sabbath of the Ox, and the Aſs. Theſe two muſt go together ſtill. If Almighty God, who made all Days, be pleaſed above others with a Seventh, or a Firſt, it is for our ſakes, that we may therein Devote our ſelves to his Service, and that we may commemorate the great Benefits of our Creation and Redemption.

3. What think we of the Celebration of the Euchariſt, which is in lieu of their Paſſeover, in which we remember afreſh, and anew the Death of our Saviour Chriſt, of Chriſt our Paſſeover, as the Apoſtle ſtiles him, who was Sacrificed for us? is not that Solemnly to be Celebrated by us? And if ſo, can it be done (I ask) without Prayers, and Hymns? how can that be? St. *Mark* ſays, that our Saviour, and his Apoſtles ſung an Hymn at the Inſtitution of it; the known, or wonted Hymn, or Hallelujah, ſay the Criticks, that was uſed at the Feaſt, beginning Pſalm the 113, and ending Pſalm the 118; and that Prayer was ever a Solemn Concomitant of this Grand Duty, is evident *Act.* 2. 42. Where 'tis ſaid of thoſe Firſt Fruits of the Apoſtles Preaching, that they continued in the Apoſtles Doctrine, and Fellowſhip, in Breaking Bread, and in Prayer.

4. Thus we have a Prieſthood, a Day, a Duty, the Euchariſt for one, to which I might add more; and have we not an Houſe too? Yes, ever was there, and muſt be for the before ſpecifyed Ends; of which I ſhall ſpeak a little more largely, as making out to us the Publickneſs, and Perpetuity of God's Worſhip. For therefore, *Mat.* 21. 13. does our Saviour ſay it is written, *My Houſe ſhall be called an Houſe of Prayer*, and that, as *Iſay* ſaith, (from whom that Text is quoted,) for all People. A Pregnant and full Teſtimony for what I affirm. It is apparent here, that an Houſe belongs to God, which Chriſt calls his Houſe, therefore not a Private one; and likewiſe that it is not ſo much an

Houſe of Preaching, as of Prayer, to which his People are to that end to Reſort, and Congregate themſelves, in Correſpondence to which the Tabernacle of old was ſtil'd אוהל מועד, *Ohel Mogned*, the Tabernacle of the Congregation. My Houſe, I obſerve, 'tis call'd, that is, diſtinctly God's Houſe; and why, but becauſe there we are to ſeek his Face? for that he is there preſent, and there his Honour dwelleth. Moſt certain it is that there we have more than his Preſence of Eſſence, which is every where; for there we have his Preſence of Grace, or Habitation. For this Reaſon is he called among the Rabbins שכינה, *Hashekijnah*; for his dwelling with us, I mean, his ſpecial Preſence in Conſecrated Places, where he ingageth himſelf to be Attentive to the Prayers of his People; as for his Nature, and Eſſence, he is Stil'd *Jehova*, a Name that imports the Eternity, and Neceſſarineſs of his Exiſtence: ſo that when we come to his own Houſe, conclude we may, that he is there, and that he will be in the midſt of us. True, he does not manifeſt himſelf now, as he did when the Temple ſtood, ſometimes in a Cloud, ſometimes by a ſtill Voice, ſometimes by Angels, all call'd the Glory at that time: Nor did he then alwayes neither, but only upon Occaſion; yet acknowledg we muſt (as did they) even then, when they ſaw no viſible Appearance, that he is indeed preſent, tho inviſibly, yet truly, by his Holy Spirit, by his Angels, in his Word and Sacraments, which is his Face, that is to ſay, his aſſumed Face, and that we are to ſeek it there, as the Jews did at his Tabernacle of Old. The Truth is, 'twas ever ſo, ever was there a publick Place where God would be met withal. In Paradiſe it ſelf, an aſſigned Place we read of, even there, whether betwixt the Sacramental Trees, or ſomewhere near the Tree of Life, I determine not; but I infer it from thoſe Words, *Gen.* 3. 18. where 'tis ſaid, *Adam*, and *Eve* hid themſelves from the Preſence of the Lord God. From his Omnipreſence they could not, did not flie; 'twas from his Preſence therefore of Appearance, where they were wont to meet him, or where he had met them before: the Phraſe מפני יהוה, *Mippenc Jehovah*, is taken (I find) in that Sence, as the Talmud ſays. After the Fall, *Cain* and *Abel* had a peculiar Place, where they offered Sacrifice, *Gen.* 4. After the Flood *Abraham* had an Altar made. *Gen.* 12. 8. And afterwards a Grove, *Gen.* 21. 32. Where he called upon the Name of the Lord.

Jacob

Jacob laid the first Stone of an House for God, *Gen.* 28. 22. and *Ch.* 35. 7. *He went up to* Bethel, *and finished his Purpose there, calling the Place* El-Bethel, as much as, the God of the House of God. After this, in the Wilderness the Jews had an Ambulatory Sanctuary; in *Solomon*'s Days a fixt Temple. In *David*'s time we read of many Houses of God in the Land; in the Son of *David*'s, besides the Temple, of many Synagogues, *Hammidraſches*, *Beth-hakkeneſeth's*, and *Prouſeucha*'s, and *Gnatyôth*, or ὑπεῤῥῶα, all dedicated to Holy Uſes, and Offices. And let no Man Think that our Saviour Chriſt did diſcountenance theſe Places, or that his Holy Apoſtles did deſpiſe them; for it is no ſuch matter. How often is Chriſt found in the Temple, and in the Synagogues? *Wiſt ye not*, ſaid he, to his Father and Mother, when they ſought him, that I ſhould be ἐν τοῖς τοῦ πατρός, that is, in my Father's Houſe, if rightly Interpreted, rather than about my Father's Buſineſs. *Luc.* 2. 49. And what of his Apoſtles? St. *Luke* tells you, that they were after Chriſt's Death continually in the Temple praiſing, and bleſſing God, *Ch.* 24. 53. and in the beginning of the *Acts*, where he carries on the Story, he tells us, *Ch.* 1. 13. that they went up into an upper Room, where they continued unanimouſly in Prayer, and Supplication; which is to be underſtood doubtleſs of ſome Room belonging to the Temple, of which were many for that end; as *Beth-haêben*, the Houſe of the Stone, and *Beth-hattebijtah*, the Houſe of Waſhing, and ſeveral more. I know, it is ſaid, *Act.* 2. 46. that they continued with one Accord in the Temple, and breaking Bread from Houſe to Houſe: but (as our Criticks obſerve) 'tis not ſo well Tranſlated there; for, that they ſhould not go from Houſe to Houſe, was given in Charge before; and therefore (according to the Helleniſts Greek adapted to the Hebrew, where the Prepoſitions are few, and ſignifie differently) by κατ' οἶκον, we are to underſtand rather ἐν οἴκῳ, in the Houſe; and conſequently it muſt relate to the Temple, or one of the *Gnalijôth*, or ὑπεῤῥῶα thereunto belonging. It is granted, that 'tis ſaid of St. *Paul*, when at *Rome*, that he dwelt two whole Years in an hired Houſe, and received all that came to him, preaching the Kingdom of God, *Act.* 28. 30. But what of that? I cannot ſpeak poſitively, 'tis true, but in Probability, (methinks) he might not ſtray from this Rule. For, why might there not be a Proſeucha there, or a Jew-

iſh Oratory near at hand? it is undoubted that there were many at that time in all Places where the Jews did come; one at *Neapolis*, of which *Joſephus*, and *Euſebius* ſpeak; and that there were divers at *Rome*, we learn from *Juvenal*, a Poet of theirs; ſo that for all we know he might place himſelf near one of them. But, there is a place yet which may ſeem to Juſtifie the Field-Conventicles, it may be ſaid, and that is *Luke.6.* 12. Where we read of our Saviour himſelf, that he went into a Mountain to Pray, and continued all Night in Prayer to God; what may be ſaid to this? Truly conſult we the Original, and that, I preſume, will help us out: For it is certain, that there 'tis τῷ θεῷ, not to God, but of God; and therefore by προσευχὴ, we are to underſtand rather *Domus Orationis*, as it is taken in other places of the New Teſtament, an Houſe of Prayer; and then the Tranſlation will be, That he continued all Night in a certain Prayer-Place, or Oratory, which were wont to be built, ſome on Mountains, ſome on Rivers ſides: and yet if he did ſpend the Night in Prayer upon the Mountain, it was private Prayer, 'tis to be obſerved, and ſo makes nothing at all for them. Indiſputable it is, that there were at that time Houſes many, Synagogues, and Oratories, ſet apart to God's Service, and that the Apoſtles, when they met together to Pray, and break Bread, uſually frequented, and made choice of them. And then who will queſtion, but that they would have the ſame practiſed by the inſuing Churches, but that they would have a Publick, and Perpetual Service alſo? if not, why the Temple called an Houſe of Prayer, for all People, by our Saviour himſelf, and by God's Prophet before him?

And now does not this Juſtifie, yea, does it not commend unto us the Wiſdom and Conſcience of the Church we live in? it does exceedingly: In regard ſhe hath taken Care that God ſhould be ſo Worſhipped, and Served as he ought to be; Publickly, Solemnly, Perpetually; with Confeſſions, and Prayers, with Thankſgivings, and Hymns, as becomes the Majeſty of him who dwells in the higheſt Heavens, as to his Glory; and yet condeſcends to dwell in earthly Houſes, in reſpect of his gracious Preſence, that there Sinners may ſeek his Face, and find him. Did I ſay, juſtifie? Surely the Church could not perform its Truſt elſe, if it did not ſo; if it left I mean, God's Worſhip to be performed at Random,

dom, or otherwiſe then in the moſt Solemn Manner it could imaginably be: If it did not propoſe him to be ſerved by all People with moſt perfect Prayers, and higheſt Praiſes, that we may do God's Will on Earth, as they, *viz.* the Angels in Heaven do; as far as our Imperfections will permit us, that is, as near as we can. For ſhe is not only to look to the Duty, or the Act of Prayer, but alſo to its Matter, and Form, and all its Circumſtances; that they be according to the Will of her Maſter. And for that ſhe hath done ſo, O! that we could ſee our Happineſs! That we have ſuch a conſtant, publick Service! That we know whither to go that we may meet our God! whither to come that we may ſeek his Face! where to be that we may have Fellowſhip with the Father, and his Son Jeſus Chriſt! that we may partake of his Preſence, ſit at Table, and Eat, and Drink with him, even at his own Houſe, which is an Houſe of Prayer for all People! And let us not be unthankful for ſo great a Bleſſing; the greateſt Bleſſing that we can wiſh to our ſelves, or that Heaven could poſſibly beſtow upon us, ſince our Saviour Chriſt, and the Holy Ghoſt came down thence. As *Phinehas*'s Wife did by the Ark of the Teſtament; I may give it the Title of the Glory of the Lord; and if it ſhould be taken from us, as that was by the Philiſtin's, how may we ſigh out the ſame Words that ſhe did at that time, and ſay, *The Glory of the Lord is departed from Iſrael*? Without Stations (the Jewiſh Proverb goes) that is, without Prayers, the World would not conſiſt, nor would it indeed. For theſe are thoſe תמרות עשן *Thimrôth Gnaſhan*, the Incenſe-Clouds, or Pillars of Smoak in the Book of *Canticles*, that Chriſt is to be ſeen in; the Saultier, next to his Holy Croſs which upholds the World with its four Parts. It is true in the Spirit, tho not in the Letter, what the Jews aſſume to themſelves, as I have it from *Buxtorfe*: *Tam non poteſt Mundus hic ſubſiſtere ſine Iſraelitis, quàm ſine Aere, & Ventis quatuor*; that the World can no more ſubſiſt without Iſraelites, that is, ſuch as Pray as *Jacob* did, for which he was called *Iſrael*, a Prevailer with God, then without the Element of Air, and the four Winds. It is the Morning and Evening Incenſe which aſcends up to Heaven from our Holy Places daily, that we are beholden to for all we have: for the keeping off of Plagues, and Judgments; that the Sword is not made drunk with our Blood, that the Peſtilence does

not

not look in at our Windows; that our Land is not made an Akeldamah, or a plow'd-up Field. It is this that we owe our Plenty, and our Peace to: which through Christ is the Cause of all the Gracious Appearances of God to us. You'l find *Luk.* 1. That the Angel appeared to *Zacharias* at Incense-time, *v.* 10. and *v.* 11. standing at the right Hand of the Altar of Incense; a Type that of our Prayers now being offered to God at the time Accepted, which is at the time of the Publick Congregation. For this is that עת רצון, *Gneth Râtsôn*, of which the Psalmist speaks, the accepted Time, or Time of Acceptation. Therefore the Jews, if they saw a Man neglecting the Times of Prayer at the Synagogues, they call'd him שמן רע, *Shôchên râng*, an ill Neighbour 'tis render'd, but it has a further Significancy: for as Almighty God is called by *Esay* שוכן עד, *Shôkên Gnad*, one that Inhabits Eternity, so did they understand by it, that such a one was an Inhabitant of Wickedness, that his Shekinah was Wickedness, as if he dwelt in Puddles, and Gutters, and Sinks, like that Essene Mr, *Godwin* speaks of, that being fallen accidentally into a Jakes, rather then be pulled out by the Christians, would keep his Sabbath there. And,

Let them consider this, who separate from the Service of the Church, that refuse to be there at the acceptable Times where God is ready to hear, and is nigh to all them that call upon him. For what I have said, as it justifies the Church, so does it condemn them as much, that disregard, and decry its Constitutions, and Appointments; that scoff at, and make light of its Prayers, and Litanies; that choose their own way of serving God, as *Micah* in the Book of *Judges*, who of his stolen Money made a graven Image, and a molten Image, an Ephod, and a Teraphim, and got a sorry Levite to serve him for ten Shekels *per Annum*, a suit of Apparel, and a little Victuals, and so had a Service of his own in his own House. For so do they (in part at least) I mean, our Sectaries; they will serve God their own way, the manner that likes them best, or not at all. They will not frequent God's House, his Face they will not seek there; but Worship their own Teraphim, preferring before the Churches Constitutions their own Imaginations, and Fancies, as *Michah* his Graven, and Molten Images, all the while pretending that they are wiser then their Teachers, those Spiritual Guides to whom God hath committed the

the Care of their Souls; as if God would not ſooneſt be heard in his own Houſe, and in Forms of Prayer wiſely, and diſcreetly made after the Pattern that is here given us by Chriſt. And here,

My ſecond Point comes to hand, the *Modus* of this Act, or the Qualification of our Saviour's Injunction, *After this manner Pray ye.*

What this Manner is, I ſhall not be long in declaring; it's plain, I need not. The Pattern, as you well know, is our Lord's own Prayer, the Canon, that which all our Prayers are to be ruled by: So that *after this manner* imports as much as this comes to, that our Prayers be both for Matter, and Form ſuch as that is. That we may uſe a Form, St. *Luke* is poſitive for it, who ſays, *when ye Pray, ſay thus*: and that the Matter be ſuch as our Bleſſed Saviour directs to, will be denyed, I ſuppoſe, by none that have their Wits about them. The ſequel of this is, that from a Church which does ſo Pray as is here preſcribed, that is to ſay, after the Pattern given us by Chriſt himſelf; no Man can pretend to have a juſt Reaſon, or Ground of Separation. For why? it is the Command of our Bleſſed Saviour, it is the Law-giver of the New Teſtaments own Injunction; he ſays it, and that to his Apoſtles, *after this manner Pray ye.* Therefore, that we may be ſatisfyed in Point of Conſcience, concerning our own Practice, and that men may ſee what Church they ought rather to joyn themſelves to, it will I hope be worth our Diſcuſſion, and conſequently I ſhall make it the ſubject matter of my Inquiry, whether our Church does ſo, or not.

There are who ſay, it does not. They at *Rome*, or Diſſenters at home: but that they have little Reaſon for what they ſay, I hope ſufficiently to Evidence; which that I may do, I ſhall Indeavour to ſhew, that neither of theſe do Pray after this manner, and that our Church does aſſuredly.

Not they firſt. And, I begin with them of the Church of *Rome*, whoſe Council of *Trent* has ordered, that the Manner in uſe with them be uſed in all Chriſtian Churches, and no other. For ſo has that Council defined; how rightly, when you have heard my Exceptions, will eaſily be judg'd. I do not except againſt them, that they Pray by way of Liturgy, God forbid I ſhould: nor yet for giving a due Honour to the Saints departed, their Memory is

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ever bleſſed with us: nor if they receive the Euchariſt with all poſſible Veneration, 'tis what we allow, and Practiſe: nor if they worſhip God, and Chriſt at the Altar, ſo do we as *David* at the Mercy-Seat, it is the Throne of Chriſt. But that which we are juſtly offended at is, that in their Breviaries, and Miſſals we are obliged to fall down to, and worſhip Images even as the Prototypes: that we are called upon to Invocate, and to Pray to Saints, and Angels: that we are required to Worſhip with *Antiochus Epiphanes* אלהי מעזים, *Le-eloah Magnuzzim*, (ſo are their Reliques called) ſtrong Holds, or Munitions, together with the true God: that we are commanded to adore the Sacrament with Divine Adoration, to give it λατρεία, and ſo to look upon a Wafer, or a piece of Bread as our God. How contrary is all this to the Contents of this Prayer of our Lord, given us as a Rule to go by? By his Rule we are to worſhip none but the God of Heaven only. But, as to the laſt of theſe, (which I deſire to inſiſt a little on, becauſe 'tis what they maintain without making Shifts) They ſay it's Chriſt himſelf is there, his true real Body; and ſhall they not Worſhip him? Him? I anſwer, yes; we muſt, but this we muſt be ſure of, that 'tis he, and how ſhall we? For ſuppoſe the Bread be Tranſubſtantiated by the Conſecration of an honeſt Prieſt; yet if a perfidious Prieſt ſhould not intend to Conſecrate, I hope, it remains Bread ſtill; and if ſo, then it is not Chriſt, and to Worſhip it, muſt it not be Idolatry, I ask, then? For this, the more wary of them are wont to ſay, If thou be the Son of God, I Worſhip Thee. And good Reaſon. For if it be but Bread, 'tis Idolatry by their own Confeſſion: this their Rubrick ſhews, which orders the Prieſt not to let the People ſee the Hoſt, leſt they ſhould *Idolatrare*, till after Conſecration; the Almighty part of the *Secreta* muſt firſt be ended. But, when all is done, if the Bread be not at all Tranſubſtantiated, ſuppoſing there be a Concurrence of the Prieſt's Intention, what then? I am ſure we have reaſon to believe that it is not. For they themſelves call the Elements *Dona*, and *Data* after Conſecration; and Pray to God to accept of them, as the Offering of the Child *Abell*, and as the Sacrifice of *Abraham*, and *Melchizedeck*, and withal that he would let his Angel carry it up to the Heavenly Altar, and preſent it at the Throne of his Majeſty. It ſeems with them it is another Chriſt beſides him that is already

already there, and till they have interceded for their Interceſſor, God is not well pleaſed with him. Beſides, I argue thus; If the Bread be Tranſubſtantiated, then it loſes its own Suppoſitality, and gains a new Exiſtence, it muſt have an Exiſtence in the Perſon of the Son of God, no leſs then ſo, a new Hypoſtatical Union made: which being granted, I demand, can it afterwards Periſh, Putrifie, become Mouldy? can it breed Worms, or be eaten with Mice? So the Hoſt may: how can this be? is not Chriſt's Body Incorruptible? ſhall God's Holy One ever ſee Corruption? ſure enough, the Bread is not Tranſubſtantiated into the Body of Chriſt, and therefore to Worſhip it, is not to Worſhip Him. For their Doings here they appeal to Antiquity, and truly we very much Reverence Antiquity as well as they. But if we ſearch into the Canon of the Maſs, we ſhall find, that this is but a weak Plea. For, beſides that *Durand* ſays the Apoſtles Conſecrated with the Lord's Prayer only, and the Words of Inſtitution, it is manifeſt that the Canon hath been added to, and altered many times, ſince firſt compoſed, whether by *Gelaſius*, or *Scholaſticus* I ſcan not. It was added to (*Chemintius* ſays) by *Alexander* the Firſt, by *Leo* the Firſt after him; by *Gregory* the Great; how well, I ſhall not examine. But, that it is not come down to us the ſame it was then, in thoſe Days, but that it hath been Corrupted ſince, is a Thing worthily, and upon good Grounds to be ſuſpected. For, (to let alone what was ſaid by that Dominican Fryar *Antonius* of *Valtelina*, in the Council of *Trent* its ſelf, who minded them of the Ancient *Ordo Romanus* which they had departed from) why was it, I pray, that St. *Baſil*'s Office in latter times was tolerated in *Italy* it ſelf, for the Sake of ſome Greeks there? and why did the Spaniards Contend ſo hotly for the Moſarabique Liturgy uſed by *Iſidorus*, and *Hildefonſus*, one Biſhop of *Sevil*, the other of *Toledo*? it was ſure becauſe they would not admit of Innovation. So, when the Gregorian Miſſal was deſigned to be of Univerſal Uſe, and the Ambroſian to be laid aſide in Pope *Adrian*'s Days, what was the reaſon of ſo much ado in the World? For, as *Durand* in his *Rationale* tells us, to bring it on, he firſt made Uſe of the Power of King *Pipin*, and *Charlemain*; when that prevailed not ſufficiently, a Council is called; they too are Diſſolved, and do nothing in it. What follows? About three Days af-

ter comes an Holy Man, by Name *Eugenius*; he desires the Council may sit again, they do: and it was ordered by them that the two Missals should be laid upon the Altar of St. *Peter*, being sealed with Episcopal Seals, that the Church Doors should be shut fast, and they Pray to God all Night that he would shew some Token, which of the two he best accepted. This is done, and what is the Event? In the Morning (forsooth) because the Gregorian Missal was taken in pieces, and scatter'd, the Leaves of it, here, and there over the Church; and that of St. *Ambrose* lay whole on the Altar, this (they conclude,) was *Divinitùs* a Token, that the one was to be used all the World o're, and the other only at *Millan*. A pleasant thing this, is it not? And why all this adoe? what is the Reason? 'Tis Conjectured only for the Sake of that one Word *Figura* in the Canon of St. *Ambrose*; for that he calls the Sacrament the Figure only of the Body and Blood of our Lord. So that 'twas then, we conceive, and in *Gregory* the Seventh's Days, (of late Date at least) that the Worshipping of the Host, as God, came in: and together with it the Propitiatory Sacrifice instead of the Eucharistical Oblation, and Invocation of Saints, in lieu of an honorable Commemoration of them. If so, then Antiquity will not bear them out. Nor will the great Boast of the Popes Infallibility neither; for, for that matter Mr. *Crackanthorp* tells us with undeniable Evidence, that *Vigilius* in the fifth General Council of *Constantinople* was curst for *Nestorianism*. Much less will the great Pretence of Universal Headship, since (besides this Story of *Vigilius*) we are satisfy'd by *S. Isidorus*, that *Petrus de Lunâ, alias Benedict* the thirteenth, was deposed by the Council of *Constance*, as *Eugenius* afterwards by the Council of *Basil*. We for our parts, know assuredly, that Christ is Head of his Church, and we are well assured also, that he is Infallible truly; and he hath taught us other things, then they do, to give Divine Worship, and to Pray to God only; to our Father which is in Heaven: and therefore the Council of *Trent* must Pardon us, if we accept not of its Definitions, but separate from the Church of *Rome*'s Communion. For since they bind us to Pray otherwise then our Saviour does; to the Host, to Saints, and Angels, to the Virgin *Mary*, as a Mediatrix betwixt God and Us, and the Queen of Heaven, I conclude that they (tho for Form they may)

yet

yet for Matter, and Subſtance do not Pray after this manner.

Next come we to our Diſſenters at home, who deny all ſet Forms, and are for Extemporay Effuſions, as if that were it that our Saviour would have by ſaying, *After this manner Pray ye*; becauſe no Form, or Book was to be ſeen before him; are not theſe in the right? I anſwer, nor they neither, if we ſpeak in reference to the Publick, and Solemn Service, and Worſhip of God.

1. Becauſe Chriſt came not, as I have already ſaid, to Aboliſh what was well ſet before, but to Reform what was Faulty, and Manifeſt it is that the Jewes had ſet Forms of Prayer.

2. The more is it Confirmed, becauſe this Pattern given by him is a Form it ſelf, and, as called by a Father, *Breviarium Evangelii*, an Epitomy of the Goſpel; ſo was it alſo a Collection or Epitomy of the Jewiſh Euchologue; as we learn from Mr. *Selden*, *P. Fagius*, and others. If we Conſult the Criticks, we may find from whence every Petition was taken, *viz.* from *Sepher-Hammuſtar*, and *Sepher-Tephillim*; their Books of Tradition and Prayers.

3. More yet, for that ſet Forms were uſed by the Appointment of God himſelf, as we may ſee, *Num.* 6. 23. Where God ſays to *Moſes*, *ſpeak unto* Aron, *and to his Sons, ſaying, on this wiſe ſhall ye Bleſs the Children of* Iſrael, *ſaying unto them; the Lord Bleſs thee and Keep thee, the Lord make his Face to ſhine upon thee, and be gracious unto thee; the Lord lift up his Countenance upon thee, and give thee Peace, and they ſhall put my Name upon the Children of* Iſrael, *and I will Bleſs them.* So again, at the Removal of the Ark, *Num.* 10. 35. Where, when the Ark ſet forward, the Prayer was, *Riſe up Lord, and let thine Enemies be ſcattered*; and when it reſted again, *Return, O Lord, unto the many Thouſands of* Iſrael.

4. Yet more, becauſe of our Saviour's own Example, who in his Agony uſed the ſame Words three times over, *Let this Cup paſs from me.* Beſides,

5. May I not juſtly argue from the Inconveniencies and Abſurdities of Extemporary Prayers? why not? For they are great, and many, and ſuch as may not be indured in the Solemn Worſhip of God, in a publick Congregation. For that, which they which ſtand for it, are ſo much againſt, falls out unto them; the ſtinting, I mean of the Spirit; they ſtint the People (ſay what they

will) more by much then they are ſtinted by a Form of Prayer, which they know before. They are ſuch alſo as leave the People to be impoſed upon; by an Humoriſt, or a Madman, or one that is Unorthodox, or Heretical. Yea, they are Obnoxious to Nonſenſe, and Blaſphemy; and in what can we hope to find Atonement, if our very Prayers are Provocations? Finally, they are ſuch as no Man preſent can aſſure himſelf, that he can ſay Amen to, as becomes moſt certainly ſuch Prayers, as we offer up to the great Majeſty of Heaven. Nor is it impertinent to queſtion, how all the Pariſhes in Chriſtendom ſhould be ſupplyed (not to mention theſe things) with Men of ſuch rare, and ſingular Ability's. ſcarcely to be believed to be in the Apoſtles themſelves, but that they were indued with Inſpiration from above. And Inſpiration, I know, no man but an abſolute Fanatick will pretend to. If any do, then what becomes of that Queſtion of St. *Paul*; *Are all Apoſtles?* ſure enough, all are not Apoſtles; I ſhall demand from them that pretend to that, that they ſhew me their Credentials from Heaven; that they let me ſee the Cloven Tongues ſitting upon their Heads; that they let me hear them ſpeak all Languages: or make it appear that they have ſeen Chriſt out of Heaven, as St. *Paul* did. But in vain may we expect ſuch things as theſe, ſince *John*'s latter Days are paſt and gone. We are now an ordinary Miniſtry, and Extraordinaries are put a Period to, even as the Star that conducted the Wiſe Men, went out at *Jeruſalem*; and as when the Children of *Iſrael* came to *Canaan*, where they might Plow, and Sow, then did Mannah ceaſe; it was in its Infancy that the Church had the Teat put in her Mouth. So 'tis manifeſt, I think, that neither they at *Rome*, nor our Diſſenters at home do Pray after this manner. It remains to be conſidered next, whether we in our Church do. And,

If I prove, that a way of Liturgy, ſuch as we uſe, is to Chriſt's Meaning agreeable; and that there is nothing Unorthodox, nothing Corrupt in ours; that we do, I conceive, will not be denyed. This therefore I ſhall indeavour to make good. And,

For the firſt of theſe, I ſhall not ſcruple (to let alone what hath been already ſaid) to Appeal to the Practice of the Apoſtles themſelves, and alſo of all Churches ſince, even to the precedent Century. For in the Apoſtles time, that they had then Liturgies,

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known Offices, consisting of Prayers, and Praises in use with them, is easily Discerned, from St *Paul*'s Advice to the *Romans*, *Ch.* 15. 6. which is with one Mind, and one Mouth to Glorifie God, by which Words that a Form is meant, is more than intimated: from his reprehending the *Corinthians*, 1 *Cor.* 14. 26. Because in their publick Assemblies they had every one a Psalm, that is to say, a Manner, or Form of his own which hindered Edification, and bred Confusion: and why not from that, *Act.* 13. 2. where we read, *As they Ministred unto the Lord, and Fasted the Holy Ghost said*? Minister'd, 'tis rendered, but the Words in the Greek, are λειτουργούντων αὐτῶν, as they were Liturgying; that is, because joyned with Fasting, as they were performing Divine Service, which it seems was this way. For it further, the Liturgy of St. *James*, and the Liturgy of St. *Mark* used by the *Cophti* still, and that of St. *Peter* used a long time in the Church of *Rome*, are a strong Inforcement, tho of them we can produce only some Fragments, and broken Pieces. For had they not had Offices, would it not have been known, and observed by after-Ages? but the succeeding times give account of the contrary, that they had. 'Twas not 300 Years after the Apostle's Days that the Council of *Nice* was, and then there is great mention of them; as you may see in *Eusebius* his fourth Book of the Life of *Constantine*, who tells us there of *Orationum Syngraphe*, a Book of Prayers, and *Liturgia Mystica*, so he calls it a Mystical Liturgy, which *Constantine* the Emperor was present at. And what is more common then in Ecclesiastical Writers, to hear of the Liturgy of St. *Hierome*, and of St. *Ambrose*; and so of St. *Basil*, and St. *Chrysostom*? the last of which hath left it upon Record, that in the Primitive Church among the extraordinary gifts of the Spirit: one was the gift of making Prayers, for the Church to use. It seems the Gift of Prayer was not look'd upon then as a Faculty of making long, and familiar Harangues to God, as it hath been of late Years without Sense or Reason. Look we moreover on the Canons of the Councils, and we shall find them for us; that of *Carthage*, and that of *Melevis*, so early. It is the 23 Canon of the third Council of *Carthage*, *Quascunq; sibi preces, &c.* Let no Man use any Prayers that he hath made, unless he first consult with the Brethren, *i. e.* Fellow-Officers of the Church, who were learned, and well instruct-

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ed. More ample is that of *Melevis*, which ſays, as I find in *Caranza*, *Placuit ut preces, quæ probatæ fuerunt in Synodo ab omnibus Celebrentur*: It is our Will that Prayers only that are approved by a Synod be celebrated by all, *nec alia omnino dicentur in Eccleſia*, and that no other but thoſe that are ſo approved by a Synod be ſaid in the Church, leſt by chance any thing, either through Ignorance, or Careleſneſs be done againſt the Faith. Well then, that thus it was in the firſt 4 or 5 Centuries of the Church, beſides the Glimpſes for it in Scripture, Fathers, and Councils Teſtifie. And what? that, it hath been ſo ever ſince, have we not the Conſent of the Churches of all Ages? we have, look we which way we will, either into the Eaſt or Weſt. Which being granted, can we imagine that the Church hath continued ſo long, even till theſe laſt Days, in ſo groſs an Error? or can we think it fit to throw aſide the way of the Univerſal Church in all Ages for a few Mens Sake that have Voluble Tongues? Or is not rather the Cuſtom, and Practice of the Church of all Ages inſtead of a Rate, and perpetual Law? they are *Saravia*'s Words, ſpeaking in reference to Epiſcopacy (which, and the Liturgy muſt Live, and Dye together) *Mos totius Eccleſiæ eſt inviolabilis quædam lex*, the Cuſtom of the whole Church is an inviolable Law: and which at peradventure ſo it ought to be eſteemed, yea to be kept, and held inviolably by us. For, tho ſuch a Cuſtom, or Conſtitution of the Church; in Mr. *Weemes* his Words, may not be *Jus Divinum Divinè Divinum*, a Law, that is properly, and purely Divine, as having no plain poſitive Command for it in the Scriptures; yet it is *Jus Divinum humanè Divinum*; of like Force, and in a manner equally Divine with that for which there is a poſitive Law, ſuppoſing ſtill it be Univerſal. It is *quodam modo Divinum*, as *Forbeſius* in his *Irenicum* ſays, in ſome manner Divine, as being founded in God's poſitive Law, which commands us to obey our Superiors, as them alſo to ſee, that all things be done according to Rule, and with all Decency and Order. And ſurely we have more reaſon to believe, that the Primitive Fathers would not ſtray from the Apoſtical Practice, who could not but ſee what was done before them, and would rather dye Martyrs then part with the leaſt Truth, then that the whole Church hath all along been deceived unto this preſent Day. On this Argument ſtands Infant-

Baptiſm,

Baptiſm, the Obſervation of the Lord's Day, Epiſcopacy, and the like; and to me it is prevalent before all that can be ſaid againſt it by Noveliſts. Common Prayer ſpoken of in the Epiſtles of *Ignatius* has more in it than a World of Arguments produced, againſt what I affirm. Πάντες, ſaith he, ἐπὶ τὸ αὐτὸ ἅμα συνέρχεσθε. Μία δέησις ἔστω κοινὴ, εἷς νοῦς, μία ἐλπὶς ἐν ἀγάπῃ, ἐν πίστει τῇ ἀμώμῳ: ſee that ye all come together in one place, let there be one Common Prayer among you, one Mind, one Hope in Love, and Faith that is ſpotleſs. I go upon ſuch Grounds as theſe, and nothing ſeems to me more Plain (putting all together) than that the uſe of Liturgy is not only Ancient, but alſo Primitive, and Apoſtolical.

Now 2*ly*, that in ours there is no Spot, or Blemiſh, for which to be rejected, I come next to prove. And had I need ſay any thing to that Matter? I know 'tis accuſed of Popery. But, O ye holy Martyrs, how came you to be ſo miſtaken then, as to dye thus in Defence of Popery, and in Defiance of it at one, and the ſame Inſtant? Mr. *John Hullier*, being burnt at the Stake with the Common-Prayer-Book in his Boſom? But (Oh!) there is ſomewhat of the Maſs Book in it. I confeſs it. There are the Creeds, and ſome of the Hymns, and Collects that are uſed by them, and they have a Litany too. But ſhall we aboliſh our Creeds, the Nicene, Athanaſian, and Apoſtolical, becauſe they have them as well as we? and throw away our Collects, and Litany, becauſe they have alſo Collects, and a Litany? Then away with the Chriſtian Religion upon that like Score. A weak Argument; and very inconſequent. Do we not know that if we reform Popery in what is amiſs, we do but as Chriſt did by the Jewiſh Euchologue? and that that is true which *Solomon* ſays, *Take away the Droſs from the Silver, and there will come forth a Veſſel for the Refiner*? But beſides, it is all Scripture, or agreeable thereto; (ſhall I tell you?) approved by *Bucer*, by *P. Martyr*, and other Proteſtant Divines abroad; yea, *Calvin* himſelf not diſapproving, the firſt Founder of the Claſſical way, making the Jewiſh Sanhedrim his Pattern, in which he erred, for that was a Civil Court. Certainly that which ſome Men condemn it for, is its prime Excellency. Its Excellency lyes in this, that our Reformers took away, and pared off all that was truly amiſs in their Prayer-Books,

and

and us'd no more but what was found in the Ancient Liturgies, or very agreeable thereto; thereby giving no juſt Ground of Scandal, which otherwiſe could not be avoided, yet muſt be avoided. There are petty Arguments made againſt it by Diſſenters, I know, which I might, had I time, make Reply to; but I ſhall forbear at preſent, referring you to the Anſwers of the Excellent, and judicious Mr. *Hooker*, of whom I may ſay, as has been ſaid by ſome of *Durand*.

They knock, whoever ſhall 'gainſt Hooker *Warble,*
But Fiſt of Glaſs againſt his Head of Marble.

And if any ſhall yet Riſe up to ſpeak againſt it, I doubt not, but there will be a *Mahanâim*, an whole Hoſt of God ready to March forth, and Incounter them. I confeſs, for my part, what I can do is but little: but what I have ſaid tho has ſatisfy'd me, and I am the more ſatisfy'd, becauſe I am fully Perſwaded, that thoſe Godly, and Reverend Divines, who Compos'd our Liturgy at the Reformation, did Tread as near as they could in the ſteps of our Saviour Chriſt, and his Apoſtles; following the Clue of the pureſt Times, and Ages; and had they, or could they have finger'd the Service-book that was uſ'd by *Abbot Dinôth*, and the Brittiſh Monks before St. *Auguſtine* ſet his Foot here, they would have bleſt God for ſo rare a Jewel, and took Direction thence, as ſoon as elſewhere. The more again, becauſe I fully believe, that that Speech of the Aſſembly of Divines, in which they affirm they were Confident, that the Compoſers of our Service-book, the Martyrs in Queen *Marys* days, would, if then alive, have Conſented with them in their Directory way, was very Injurious to the Aſhes of thoſe dead Saints. For as they never gave any ſuch Item in their Live-times, ſo neither did the Learned'ſt, and the beſt of the Baniſht Clergy, when they return'd from *Franckford*, where they ſaw the Practice of thoſe where Presbytery was hatcht, ever Indeavour, or Attempt any ſuch thing. Nor can I think that they would have brought in any manner whatſoever, (tho recommended by the Hand of Angels) by the Sword, or Rebellion, or a Guiſian League; but rather have lookt upon it with Abhorrence, and Deteſtation: the ſad Conſequences of which doings

doings have been ſuch that no Age ever knew the like, even the Death of our moſt pious King, the Baniſhment of his Children, and all his Friends, Death, and Ruine, to the Diſhonour not only of the Proteſtant, but of the Chriſtian Religion in general; for which we have ſtill Cauſe to Dread the hearing of *Joſus Anani's* Woes in *Joſephus*, and the Angel's *Migremus*.

You will not I hope blame the heat of my but juſt Zeal; it is for our Church I ſpeak, and its Liturgy; the beſt and choiceſt things we have; which deſerve not our Words only, but our Lives: If men ſhould hold their Peace, even ſtones would ſpeak. And truly,

Were I to ſpeak any where; before Nobles, States-men, and Senators; like *Nehemiah Tirſhaſha* of the King of *Babylon*'s Houſhold, I would mind *Jeruſalem* in my ſayings, for *Sion*'s ſake I would not hold my Peace.

Were I to ſpeak to the Angels of the Churches, or reverend Biſhops, I would move them in this behalf: but I ſee them methinks betwixt Rock, and Gulph, and ſo lament them rather. God ſtrengthen their Hearts, and Hands, and give them Courage, and Wiſdom, that (He being their Pilot) they may keep our Church (like *Noah*'s Ark) ſtill going upon the Face of the Waters.

Were I to ſpeak to the Worſhipful Gentry of this Nation, I would take upon me to mind them, how Honourable, and Noble a thing it would be for them to ſtand by, and Countenance a Cauſe ſo good: the rather, becauſe their Dwellings perhaps, and Eſtates will not be ſo ſecure, if a Change ſhould come, which God forbid.

Were I to ſpeak to Diſſenters, I would alſo beſeech them to lay aſide their Piques, for they are no more but ſo, for which that ſo Glorious a Church ſhould be brought to Ruin, and laid Waſte, is it not great Pity? O the *Aholah*, which boaſts it's ſelf of her own Tabernacle, would come over once to *Aholibah*, the Interpretation of which is, God's Tabernacle is in her! If ſo, how joyful ſhould we be? how glad would we? But,

I muſt Confine my ſelf, to my Brethren; I mean, Parochial Miniſters firſt. And then 2*ly*. To my preſent Auditors. Firſt therefore.

1. Fathers, and Brethren, to you I crave Leave to direct my Speech. Not taking on me to Rebuke any tho, far be it from me. I know no Reason for so doing. For my part I presume only to admonish, and that not without Leave ask'd. What to do? To read the Liturgy, and to read it fully, and Completely? Methinks I dare not that neither, I cannot suspect you don't. It is too great a Fault for any honest man to be Guilty of. Than an Anti-liturgical Conformist, in my Opinion, nothing is more Odious. In *adjecto* 'tis a Contradiction, and seems to imply, that, when we Subscribe *ex animo*, 'twere to be render'd, out of our Minds, rather then, With all our Hearts. But, let me Admonish tho, (it's no Accusation, where there is no Fault, but a Commendation)

1. To be, First, exact in the Particular before specifi'd, and not to let Preaching take up all the Time, so as to Neglect, or put aside any Part of this Service, which is so Divine, and of the two most necessary. For to what end Preaching, if God be not serv'd as he ought to be? And to what end Taught our Duty, if we do not Honour God with Praises, and Prayers which are our Christian Sacrifices? Let me say that 'tis more to serve God one hour Faithfully, then to hear as many do, an hundred Lectures in Divinity. If ye know these things, ye know who has said, *Happy are ye if ye do them.*

2. To read the Service distinctly, Gravely, Reverendly, as becomes the Worshippers of the true God whose Throne is in Heaven. Believe it, the want of this is that which makes it Despicable with the undistinguishing People. For the best of things being hudled up, and handled slightly lose their just Esteem. Then will men be ingag'd to be truly Devout, when their Pastor, or Priest is so before them.

3. To let the People know that to hear Sermons is not the only Service (to say no more) that they are to Pay to Almighty God. To Jews I confess, and Infidels the Apostles were to Preach only; letting them know that Jesus was the Messias, they were not yet Capable of Church Communion. But they did not so by Converts and Proselytes: their way with them ye have in that fore-cited Place, where 'tis said, They continued in the Apostles Doctrine, and Fellowship, in breaking of Bread, and in Prayer. But,

4. Chiefly,

4. Chiefly, give me leave to Mind you to remember your Subscriptions, your Assent, and Consent, and all your solemn Ingagements, and so to be stedfast, and hold fast your Profession, as becomes the Servants of Christ. Brethren, we live in Evil days, in Perillous times: On the one side we are call'd Hereticks, on the other hand Papists: for all that let's stand our Ground. 'Tis not as Men will have. Act they may, as they think, wisely; Project secretly, but the Counsel of the Lord, that must stand. Design they may, and lay Plots; but there is one that sitteth in the Heavens, who will Laugh them to scorn. Ye know, what in *Ahashuerus*'s days he did by *Haman* who sought to destroy the Jews: *Haman* was hang'd on his own Gibbet, and *Mordecai* the Jew, (whom he hated) was exalted. What in *Darius*'s dayes; how he disappointed *Tolnai*, and *Shsher Boznai*: They wrote Letters to *Darius* against the Jews about the rebuilding of *Jerusalem*, and this Occasion'd him to make a Decree for them, which whosoever should dare to alter, the Timber of his House should be pull'd down, and set up again, and he hang'd thereon, and his House be made a Dunghil. And, blessed be God, have not we in our days seen with our Eyes, that *Jehovah Jireh* is his Name still, that he who keepeth *Israel* neither Slumbreth, nor Sleepeth? Besides, should we come to the Fiery Tryal, and be made to Resist unto Blood; yet even then he can Deliver us, if it please him. He did so by the three Children; the Angel of the Lord came down into the Furnace, and beat out the Flame out of the Furnace; and a moist whistling Wind came, and fann'd their Bodies and cool'd them, and not an Hair of their Head was sing'd. *Theodorus* will tell us the same, who when he Agoniz'd, and was torn with Scourges, and Whips, being a little respited said, that a little Boy stood by, and wip'd off his Sweat, and Blood, as with a *Holland* Hand-kerchief. So that should we suffer, he will be by to assist, and uphold. But, suppose the worst, that we lose our Lives in the Cause of God King *David* says, his loving Kindness is better then Life, and is not his Presence much more, in which is Fullness of Joy? 'Tis but a short Life lost, and the Martyrs Crown is gain'd. Hear what that glorious Hiero-Martyr St. *Ignatius* said, when inviron'd with his six Leopards, as he call'd his Keepers. πῦρ, σαύρας, θηρία, &c. Let Fire, a Cross, Wild Beasts, the Crushing of Bones, Distortion of

Limbs, the Contrition of the whole Body, and the Cuffs, and Torments of Satan come upon me, ſo I may injoy Chriſt after All. No matter tho we be Ground betwixt the Teeth of wild Beaſts, ſo we be pure Manchet for God at laſt: and if we get to Heaven, (tho with *Elijah* in a Chariot of Fire) what harm? Let us Fear God, and Honour the King, and Fear nothing elſe. Mind our Duty, the τὰ ἐφ' ἡμῖν (to borrow a drop of Oyl out of *Epictetus* his Lamp) and for the τὰ οὐκ ἐφ' ἡμῖν Leave them to God. *Chryſoſtom* ſays well to this Purpoſe ξὺ μερίμνησον τὰ τοῦ θεοῦ, καὶ αὐτὸς προνοήσει τὸ σὸν.

2. With this I leave you, and turn me to the reſt of my Auditors; whom I beſeech (by the Meekneſs, and Gentleneſs of Chriſt) that you would Conſider ſeriouſly, what it is you Contemn, or Deſpiſe in little ſetting by the Churches Service: its Grave Confeſſions, its Comfortable Abſolutions, its wholeſom Prayers, its Seraphick Hymns, its Angelical Doxologies, all made after Chriſt's Pattern, without the leaſt Mixture of that which is truly call'd Popery in it, agreeable to Antiquity in its Doctrine, the trueſt, and moſt ſound Body of Theology, and Seal'd to us with the Blood of Martyrs. I verily believe there is not any thing in it that the Ancient Fathers, I may ſay, the Apoſtles themſelves, if they were Living, would not ſay Amen to. We do not Truckle under the Church of *Rome*, but derive our Services, and Cuſtoms much beyond them. We do not borrow of thoſe Neighbours of ours, but ſearch their Houſes to ſee what Jewels they have of ours. *England* that in other things is the Ape of Nations confeſſedly, in this has waited only on God, and Reaſon. What the Ancient Church of Chriſt us'd Primitively is Ours, as well as Theirs. Who can be ſo ſimple as to think that the Apoſtles Creed does not belong to him, becauſe the Papiſts have it as well as he? nor the Creed of *Athanaſius*, becauſe they too own the Doctrine of the Trinity in Unity! Theſe things belong to us as well as to them, and it were very ſtrange if there were nothing amongſt them worthy our reſpect, and veneration. Therefore this way be not deluded. Nor again let any thing prevail with you neither, to prefer mens Extempore Effuſions, and Daily-new-made Prayers, us'd by none that I read of Anciently, but *Achitophel*, when in Rebellion againſt King *David*, who to make Religion ſerviceable to his By-ends muſt have

Prayers

Prayers made him daily New, and freſh as Dr. *Hammond* out of the *Rabbins* tells us: I ſay, to prefer them before the Churches Solemn Prayers (to ſet them out again) taken for the moſt part out of Scripture, us'd by the beſt of Saints, Compos'd by Martyrs, approv'd of, as to its Doctrine, and Manner, by Councils, impos'd by Authority, confirm'd by Law, and that does not ſhun to ſhew its Face in any Language whatſoever, being Tranſlated into Greek, and Latine, that the Eaſt, and Weſtern Churches may ſee how it is that we in *England* do ſerve our God. Truly, not in the Churches Prayers, but in our ſelves does the Fault lye; that think, if at any time we come to Church, 'tis no matter when, or with what Devotion. Ye do God a Favour, ye think, to Tread his Courts; tho ye neither Mind the Confeſſion, nor yet Pray, nor hear the Word read, nor yet give God Praiſe with what Devotion ye ought. Whereas, if ye conſider'd what Remiſſion of ſins is, what to have God's Favour; and would but come to the beginning, and Confeſs your ſelves humbly, and take the Abſolution with you, Pronounc'd by one ſtanding in Prieſtly Garments, and ſo in God's ſtead, and then would be hearty in your Prayers, and be Attentive to the Leſſons, together with the Epiſtles, and Goſpels, and perform once the whole Service Intelligently, and Devoutly, beginning with the Confeſſion, and ending with the Benediction, ſure, you would quickly find your Hearts Tranſported with the Love of it, and be ready to wonder with *Eliſha*'s man that your Eyes were no ſooner open; crying with *Eliſha* himſelf at *Elija*'s Rapture, *My Father, my Father, the Chariots of Iſrael, and the Horſemen thereof!* Could I ſee once a Congregation of ſuch Devout perſons met together, as the Apoſtles were, in one place, and with one Accord, in the Name of Chriſt, what a Bleſſed ſpectacle would that be? How might I affirm that I had ſeen God there, the Angels preſent, Chriſt himſelf in the midſt. And how would all their Hearts, like the Angel that appeared to *Manoah*, aſcend to Heaven in the Flames of ſuch Sacrifices? *Jacob*'s Viſion again, methinks, it is another *Bethel*, Angels aſcending, and deſcending upon the Rounds of this Ladder. Sure enough, it is not want of Goodneſs in our Prayers, but want of Devotion in our ſelves that marrs all.

Men will, I hope, be perſwaded to mend this Fault, and learn

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to have a due Regard to so Holy a thing as the Churches Service is. That all that hear me may, I shall propound to your Consideration the Conducement hereof to the Peace of the Church, and to the Peace of the Kingdom we live in, our Love to which, next to God's Glory, and Honour, ought to outweigh in the Ballance all other things whatsoever. And indeed,

1. Highly will it make for the Peace of the Church, by putting a Bar to Heresie, and Schism. For he that is for the Churches Prayers, cannot be an Heretick. Whereas take away this Hedg, and Mound once, who may not Bless the People? as St. *Cyprian* complained heavily, a *Montanist*, a *Donatist*, a *Manichee*, I may add a *Socinian*, an *Anti-trinitarian*, and what not? Then that 'tis a Cure of Schism, who does not see? for what is it else that Keeps our Wounds open, but an Evil Opinion of the Churches Service? a Conceit with some that 'tis Popish, with others that 'tis not according to the Manner prescribed by Christ? And let me tell you, that Schism, as 'tis a prodigious Evil, having malign Influences on the World, so 'tis a great Sin also, of the first Magnitude. St. *Cyprian* equals it to offering Sacrifice to Idols, and well does he; for the Church is the Body of Christ, and what a great Sin must that be to Rend, and Tear in pieces his Holy, and Sacred Body? to Divide and Crumble into Factions the best, and purest Societies that ever were, or can be, but of Saints in Heaven? For which a Divine of our Church hath said, that it were better those little things, about which our Differences are, were buryed deep, in Eternal Silence, at the very Bottom, and Centre of the Earth, than that the Peace of the Church should be disturbed by them. But, the Mischief is, Schism is like *Sheol*, *semper Petax*, it is always Craving, never Satisfyed. The best Cure of this Malady that I know, is a due Obedience to our Superiours, together with a general Conformity to, and Uniformity in the Worship, and Service of God.

Highly also will it make for the Peace of the Kingdom, of which we are all Members; it being the main Expedient to bring back that Love, that Unity, that Concord, and that Agreement that hath been so long banished from us by this Antecedent Difference in Opinion, and Judgment about matters of Worship. Whilst one is for this Sect, another for that; one for Episcopacy, another

another for Presbytery ; some for a Liturgy, others for none ; how can we expect that the Blessing of Peace should remain in our Borders ? Do we not rather make way by it for the Abomination that makes Desolate to come upon us ? I wish my Conjecture may prove Abortive, but, that it will be so (unless God in Mercy by healing our Breaches, and making up our Divisions put a stop to it) I may Predict, I think, without a Spirit of Prophecy. 'Tis what fills the Enemies of our Church with Hope, and all her Friends with Fear.

And do I not hear you now sighing out these Words of the Prophet, *Is there no Balm in* Gilead ? *are there no Physicians there* ? *why then, is not the Health of the Daughter of my People recovered* ? In my Conceit I do, and I say to it, that there is Balm in *Gilead*, (blessed be God for it) and there are store of Physicians there. But to little purpose is it, unless the Voice of Christ may be heard, which calls upon the Shulamite to return : unless they that Dissent, and Separate, would see their Errour once, and go back by the same Steps they have gon astray, to the Church which they forsook without Cause. For tho I may not be bold to say of her, as her Spouse of the Church Invisible, There is no Spot in her ; yet this I may, and will say, that there is none in her so great, as to justifie a Separation from her Communion. O that Men would listen, and give Ear ! But what am I ? I will leave the Church to speak for her self. I see her, methinks, standing at the side of her Altar, with her Service Book in her Hand, weeping bitterly, and taking on heavily, that her Children should depart, and go away from her. And what does she further do ? why, she Beseeches, she Conjures them, for the Love they bear (if not to her self) to her Head, and Husband ; and that in the Words of her Litany : *By the Mystery of his Holy Incarnation ; by his Holy Nativity, and Circumcision ; By his Baptism, Fasting, and Temptation ; by his Agony, and bloody Sweat ; by his Cross, and Passion ; by his precious Death, and Burial ; and by his Glorious Resurrection, and Ascension*, that they would walk according to Rule, and mind the same things. That Dissenters will not hear ! Oh ! if such a thing should be, how quickly would this our divided Church yet Flourish again, even so as to give it the Title of the Spiritual Mary in *Ezekiel*, which is *Jehovah Shammah*, the Lord is there ? I shall add

no

no more, only a Word, or two, by way of Prayer, or Vote, that Almighty God would take the matter into his own Hand, and work upon the Hearts of all the People of this Nation, that they may yet be wiſe, and ſee, and underſtand what is for their own good; learning to ſerve him one Way, and with one Mind, laying aſide Diviſion, and Schiſm; and indeavouring, as they have one Lord, one Faith, one Baptiſm, one God, and Father of all, to keep the Unity of the Spirit in the Bond of Peace; God of his infinite Mercy grant it, that ſo our Church may continue in Tranquility, our Nation abide in Quietneſs, God's Service remain in its Purity, God himſelf be Glorifyed, and our Souls ſaved in the Day of the Lord Jeſus. To whom with the Father, and the Holy Ghoſt, three Perſons, and one God, be aſcribed, as is moſt due, by Angels and Men, by us, and all People, all Honour, and Glory both now, and for evermore.

FINIS.

M. 220.